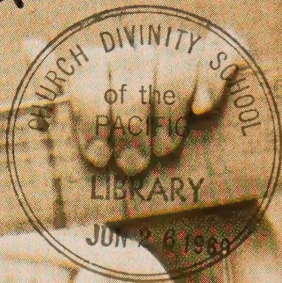


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AGAINST RACISM





# Youth /

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"Racism" is an emotional word. To some, it means bigotry. To others, it means any kind of prejudice at all. To still others, racism means a system of life that dehumanizes individuals. But even if "racism" means different things to different people, it does describe a feeling that is stirring within all of us in varying degrees. And "racism" does describe the cancer that is gnawing away at the very heart of our society.

How are we and others made aware of our own racial prejudices? How do we confront a community with the racism in its social, religious and political institutions? Where dehumanizing injustice does exist, how is change brought about? What is the role of high school youth in all of this?

Examples of how others responded are found on the following pages. These are not necessarily the best, nor most representative, models, but they are what some have done. We can learn from such models—what is effective and what is not. These may give you some ideas or encouragement.

But most important is what YOU do! Take an honest look at yourself, at family and friends, and at your community, and then decide what must be done. Starting where you are is the first—and hardest—part of the fight against racism.







# ATSIV

UNFURNISHED  
APARTMENT  
FOR RENT

TEAMS OF WHITE VOLUNTEERS FROM DENVER-AREA COLLEGES  
URGE SUBURBANITES TO FIGHT RACISM AND POVERTY



"Why aren't you students working in the city ghettos where your energies are really needed?" the housewife was asking the young man as she sipped a cup of coffee at a neighbor's house. "Why are you trying to stir up trouble in a nice town like ours that has nothing to do with race riots?"

Citizens of the well-to-do, white community of Littleton, Colo., were upset, perhaps even fearful, at what seemed to be a summer invasion of radical college kids preaching a gospel alien to the suburbs.

The group of 27 youth, themselves all from white, middle-class families, had some tense moments last summer as they launched an experimental project in facing up to our nation's urban crisis.

The mission, stated by the project co-director, Dick Drennen, former Peace Corps worker, was: "Instead of going into the black and brown communities, where people are at work solving their own problems, we are going into our own self-imposed ghettos of white suburbia. We know this is the responsibility of the white liberal and radical, a responsibility too long ignored, to get to the heart of the problem and to work with his own people."

Carrying the "war" to the affluent suburbs, the group in Littleton was the reverse of VISTA, the national war on poverty program which sends people into a poverty area. And so the group calls itself ATSIV (VISTA spelled backward), which stands for "Action Toward Suburban Involvement and Vision."

What ATSIV started in Littleton

last summer continued through the fall. And similar projects are being planned for two or three other suburban areas of Denver for the months ahead. Eventually as many as 20 volunteers may be at work in each of four suburban areas. Originally affiliated with the University of Colorado Extension Division's Bureau of Community Services, ATSIV works out of the Ministry of Urban Concern, a Denver-based organization that includes the Resident Participation Component of Model Cities. Much depends on local financial support.

ATSIV takes the point of view that racism is a white problem, created and nurtured by white society; that racism is so embedded in American society that it is largely subconscious; and that a solution to the "urban crisis" must proceed by confronting white racism.

"Our program has two broad goals," Dick Drennen explained. "The first is *education*, to raise the level of awareness within the white community of the issues of institutional racism and of the nature of poverty. The second goal is *action*, to organize those suburbanites who are significantly aware of these issues into viable groups to use their economic and political power to directly affect the decisions made in their society."

To make the most contact with Littleton residents, even though none of the students were from Littleton, ATSIV volunteers decided on a "live-in" strategy—each student living with a suburban family for part or all of the summer. In that



way, the family could introduce the students to friends or acquaintances in Littleton and use their homes to host "coffees" where the students could discuss the issues with suburbanites. The Littleton Council of Human Relations decided to sponsor the project and did much of the ground work of finding families and a training site. They were aided by several Littleton churches.

How do you prepare for such an encounter? A ten-day training session was set up in Littleton High School. First, a three-day period of T-grouping helped the students get to know each other well and built group togetherness. The second three-day period consisted of a series of seminars with persons in and out of Littleton—conservative and liberal spokesmen from Littleton, black and Mexican-American activists from the Denver area, and a group of minority kids on probation.

On the seventh day, the students hosted a coffee for prospective counterpart families so that each could get to know the other and perhaps mutually select one another.

The last three days were devoted to giving students an idea of what it's like to be discriminated against and to be poor. With the help of several young Negroes, ATSIV volunteers played the role of integrated couples hunting apartments (see photo on page 4). Out of a dozen tries, only one integrated couple found an apartment to rent—costing \$190 a month. White couples

also went to the same apartments to act as checks and found the reception much friendlier.

Another preparatory experience for the college volunteers was to be left in the skid row area of Denver with two dollars to last them for three days. They wore old clothes and nothing that would give away their middle-class background. Some students found jobs, primarily migrant agricultural work; two were arrested for vagrancy. From this point they went to live in Littleton for the summer.

### **How were the ATSIV's goals translated into action?**

In addition to talking before church and civic groups, ATSIV's summer workers found their most effective outreach in three projects:

**Biweekly seminars**—Out of sessions with 20 to 30 Littleton teenagers came the idea of hosting a series of seminars for the community. Meeting in a local church every Tuesday and Thursday evening during July and August, the seminars discussed police and minority group relations, Black Power, Brown Power, student activism, the draft, the Vietnam war, drugs in suburbs and poverty in the U.S. and the Denver area. Speakers at the seminars included militant black and brown leaders, SDS activists, war resistance organizers, and local draft counselors of the American Friends Service Committee. Few suburbanites had ever had such a chance to hear about these subjects from peo-

# ATSIV

Is a threat to our self-preservation  
our only motivation for change?



ple on the forefront of action. Audiences averaged about 100 persons.

**Neighborhood coffees**—All ATSIIV volunteers took part in coffees that their counterpart families hosted throughout the summer. Those people who came were friends and business associates of the family, and invited neighbors and interested citizens whom the ATSIIV workers met.

**Political action projects**—Often concerned suburbanites would ask, "What can I do?" And so ATSIIV workers tried to involve them in several events in the Denver area—a strike of Mexican-American farm laborers against a large flower grower in another part of Denver and CALM, a local marshalls program in Denver's black ghetto. ATSIIV volunteers found that money and food were easier to recruit than picket-line support. Nonetheless, at one point during the summer, Littleton was supplying 90% of the financial and food support of the strike and one-third to one-half of the crowds of several hundred people at each of two CALM rallies at Denver's city administration building.

In the fall follow-up of the summer ATSIIV in Littleton, there were seven students and one director, with some old and some new volunteers. Neighborhood coffees, seminars, action projects continued. And there were new areas of action:

**Coffeehouse for teens**—Since Littleton high school students had no place to congregate in the evenings, ATSIIV felt the informal atmosphere of a Saturday coffeehouse might encourage students to discuss current problems and to learn to know and accept cultural and eco-

nomic differences among youth.

**In dialogue with high school relations committees**, initiated by the Littleton school board, ATSIIV workers encouraged broadening of teacher and student exchanges, teacher sensitivity, minority history, and an understanding of Denver's school integration plan.

**Implosion**—How can you get suburbanites to feel emotionally the discrimination which minorities feel? ATSIIV's answer was a kind of spontaneous or guerilla theater. "As a group of Blacks, Browns, ATSIIV students, and Littleton housewives, we walk unannounced into a room full of people, stand around the room, and engage in absolute silence. Except for the leader or teacher of the group who has invited us in advance, the people in the room do not know why we are there nor who we are.

"When they talk, we stare them down. If they pick up something to read, we snatch it away. They become increasingly angered and threatened. Then we start saying things like: 'The problem is jobs.' 'The problem is niggers are lazy.' 'The problem is Mexicans stink.' 'If they weren't so pushy.' 'I was for them until the riots.' 'I'm afraid of them.' 'I don't want to change.' All the cliches.

"And then two of the black girls role-play suburban housewives talking about their maid Bessie who's been ruined by Black Power. The role-playing becomes so real sometimes that people walk out. 'I'm not putting up with this!'

"Exactly! 'Why have you been putting up with this for a half hour? Not doing anything? You've been



oppressed and stereotyped. People live like this every day. You've lived in it for half an hour. How do you like it?' Then we start to discuss as a total group what has suddenly become emotionally real for the people in the room. Although we get them momentarily against the wall, we together try to work out of it. We don't leave them hanging. But it's very difficult to go from a situation where people are openly hostile to cooling them down.

"We're really trying to have these people relate to one another as human beings. It is best when an effective leader can guide the group afterwards into discussing, 'Why do you think they came here? How is your position in the last half-hour related to the position of 30 million people in America?' The degree to which the implosion is successful is the degree to which we are able to put the whole experience into some helpful kind of perspective."

### **What motivates the volunteers?**

"We recognize that the poor of our society have no real power to force change," Dick Drennen observes. "If we as a country hope to solve the problems of racism, poverty, and war, the white community must be educated to the nature and depth of the problem."

Then Dick quotes a key paragraph of the Kerner Report (President's Commission on Civil Disorders) issued in 1968: "What white Americans have never fully under-

stood—but what the Negro can never forget—is that white society is deeply implicated in the ghetto. White institutions created it, white institutions maintain it, and white society condones it."

"We're all oppressed," says Sandra Best, another ATSIV activist. "The same politics that does in the black people is doing us in. But we're fat and we're happy. . . . The whole idea of this working on white racism is not enough. If you did away with all prejudice in institutions, you still wouldn't change the structure of the institution. You'd still have racism. Highways still would go through the areas of towns where it's cheapest. It's the structures of institutions that need changing."

"Just talking to people doesn't necessarily mean that we're getting into institutions and stopping racism," added Linda Littrell, an ATSIV worker in both the summer and fall programs in Littleton. "What you need to deal with are the basic things that form suburbia in the first place—such as zoning laws, or the kinds of loans you can get in suburbia but not in the city."

"To change somebody in a fundamental way, you have to have some kind of great personal contact with poverty and with black people," Dick noted. "The closest we've gotten in ATSIV to this kind of personal contact was with the seminars. Suburbanites met with Black Power advocates and people working in a model cities program."

# ATSIV

The power of white people to change injustice is more than the gift of money and food . . .



"The implosion got people involved," Linda said. "It is an emotional experience for both audience and participants, but proves the point that concepts can best be understood when they are accompanied by an emotional experience. It needs to be used in a situation where the leader or teacher of the group is skilled in interpretation."

"There is a myth," Dick believes, that the great mass of people of the middle-class are a powerless group of people. If we can help them see that they are in the same bag with the black people, just more subtly operated upon, perhaps we could get them to come to a realization that they could unify in an effort with people like this to change things. How do you show suburbanites this is a myth if there are no real contacts with black people?"

In answering the question of what can I do?", Sandy interjected, "suburbanites are much more willing to write a check or give food than they are to put their bodies on the line."

"It's an indication of the sterility of the whole middle-class culture," Dick added. "If something radical doesn't happen in this country to change the situation, everybody is going to be in a much worse position, because we'll lose what we consider is our freedom in the form of marshall law and other things that will affect everybody. But all of it is so abstract and unreal to people. Of course, last summer the two assassinations and election campaigning motivated people to want to do something quickly. But that motivation seems to be decreasing."

In response to questions about

approaches to change, Dick answered first. "If you try to work with the power structure to make yourself acceptable to them, you have to modify yourself to the extent that you wouldn't be saying anything new. On the other hand, some say you should use strictly confrontation tactics—in a sense speaking above people's heads, communicating to them only that you're dirty, have no respect for anything or anybody, and you don't love your country. But it's hard to see them accomplishing anything where they polarize people and get them against the wall. One good thing about ATSIV is that we ask suburban people to put their reputations on the line, because asking them to picket, for example, is not within the values of their society. Such involvement turns people on to change. ATSIV is also a personal approach in an impersonal society."

"Whether you approach from the right or from the left," Sandy observed, "it all boils down to communication. We found that as long as you're willing to sit down and communicate with people—a give and take and a willingness to learn yourself—it doesn't really matter what you're pushing because revolution—or whatever you call change—can be rationally defended."

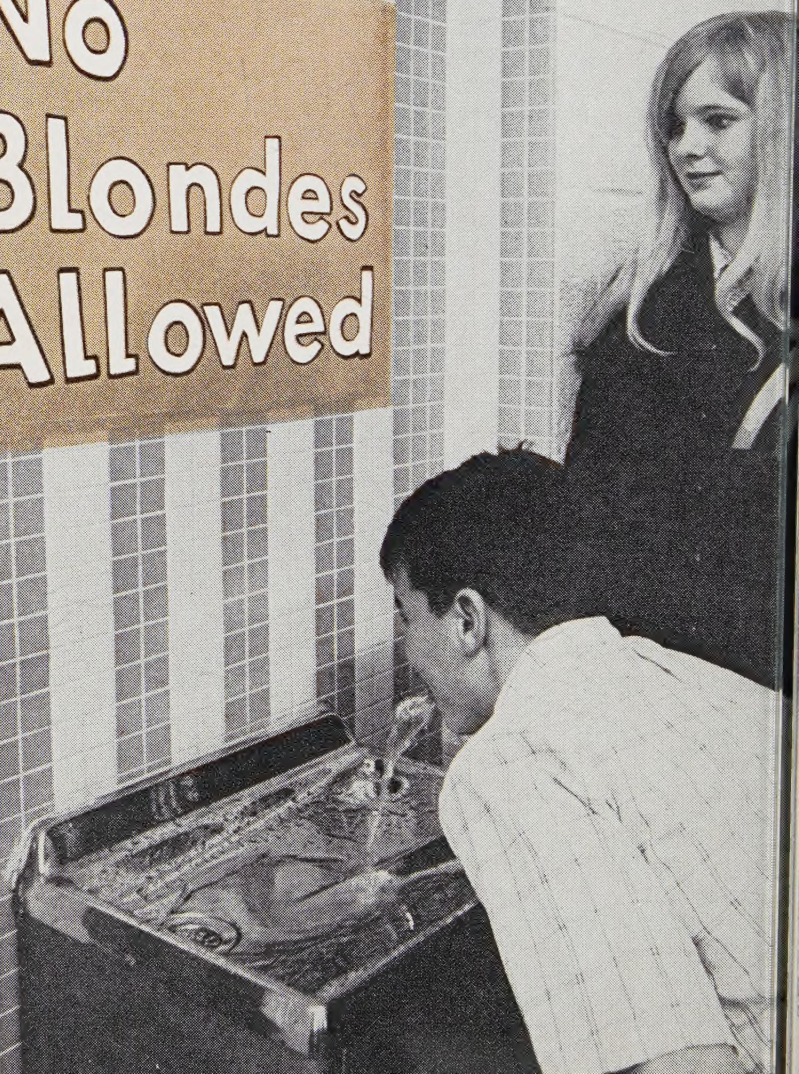
"Face-to-face communication over a period of time is about the only way you can do it," commented Dick. "Suburbanites have stereotypes of college students and students have stereotypes of suburbanites. Both think the other is a menace to society. So it's a mutual thing—both sides growing in the present communication." ▼



Photos by The Washington Post

**Blondes were the victims of segregation  
at a junior high school in Maryland.**

**No  
Blondes  
Allowed**





"Blondes use side door," said a sign on the front entrance to Cabin John Junior High School in Montgomery County, Md., near Washington, D. C. Dark-haired students stood guard to enforce the order.

"I was really thirsty," said one girl, "and I had to look all over before I could find a fountain blondes could use."

This segregation-by-hair-color experiment was the way in which the 800 students at this suburban school observed Brotherhood Week in February and learned first-hand how prejudice develops and spreads. Targets of the campaign were 120 students who have blonde hair.

From the opening of school on Monday morning, student guards enforced segregation of drinking fountains, restrooms, lunch tables, and stairways. By Tuesday blondes found segregation to be downright unpleasant. One ninth grader was not allowed to participate in her gym class: "The teacher made all blondes sit against the wall."

The message that blondes are inferior, undesirable persons was broadcast over the school's public address system and was circulated in a one-sheet newspaper called *The People's Guardian*. In one skit played over the loudspeaker, a well-known professional golfer misses a putt. He blames his failure on the distracting sneeze of a blonde.

In the newspaper, the stereotypes commonly applied to racial and ethnic groups were applied to blondes:

- "I don't want a blonde family living next to me—they will put trash in their yards. . . ."

- "Blondes will take every opportunity to try to gyp you out of money. . . ."

Some students began wearing signs saying "Blonde Power" and blackboard graffiti appeared—"Blondes Are Cons."

The discrimination ended on Wednesday when several blondes presented a panel discussion on how it felt to be victims of prejudice. From then on, the weeks' theme was "togetherness and brotherhood."

In a letter explaining the program to parents, Principal Thomas Warren wrote that blonde students "will experience some of the kinds of inconveniences and denial of privileges which many Americans encounter daily. . . . The purpose of this activity . . . is to assist students in understanding the many meanings of and types of prejudice."

One blonde summed it up: "I know it's a joke now. But if you had to go through this all of your life, you'd feel pretty bad." ▼





# BLUE GROUP



IS

IT

MISSION

IMPOSSIBLE



THE ASSIGNMENT: To show a group of white teenagers what racism is.

Without the help of self-destruct tapes or scientific devices, a team of ministers and youth workers in the Lansing, Mich., area set out to design a week-end conference which would not only tell young people about racism, but which would actually allow them to experience and respond to the dynamics of a racist society. Their concern was to explore structural or institutional racism, rather than simple personal prejudice.

The 110 senior highs who arrived at the Lake Huron Methodist Church Camp site knew they were attending a conference on racism that fall weekend. The program which they received in advance, with its scheduled speeches on "White Power," "Racism in History and Foreign Policy," and its leaders from People Against Racism, was undoubtedly what they expected. But the speeches and films listed, while they provided information, weren't really what was happening that weekend. Actual discrimination had been programmed into the conference schedule by the leadership "power structure."

The arriving teens were sent to designated cabins where they received colored name tags, ostensibly dividing them into seven discussion groups for the weekend. But those who freely went to the cabin designated for the Blue Group were, through no fault of their own, to be "IT" for the weekend. They were to be discriminated against and oppressed. This was predetermined

and maintained by the power structure of the week-end conference.

The Blue Group signed up in their warm but poorest cabin in camp and received their name tags just like other groups. Following orientation and the keynote session which dealt with some of the aspects of racism, each group went into discussion at various designated places in camp. The Blue Group received a poor, cool location. While all groups were in discussion, the camp dean went to each group to give the following explanation: There had been a malfunction in the heating unit in the Blue's Cabin and they would have to come in two's to designated other cabins. Because the bunks were already full in the other cabins, the Blues would have to bring their own mattresses and bedding. The Blues were told the furnace would probably be fixed by the next day and each was told where to bed down. At this point in the process, several Blues experienced rejection by other group members when they tried to take things in their cabins. One girl cried.

Eating arrangements had also been set up by color groups—two tables per group. Saturday morning, the Blue Group found only one instead of two tables set up for them. They did not say anything to the other groups. Quietly, they set up another table and ate breakfast. The staff made no attempt to notice the problem or to intervene.

The morning session proceeded with its presentation and film, when an event occurred which heightened the preplanned process. The Blue





Group arrived late for their 10:30 session. They had been engaged in significant conversation and were not aware of the time. Two other groups were waiting for them in order to begin the session on "Racism in History and Foreign Policy." Camp tradition held that everyone is important and nothing begins till everyone is present; late-comers had been warned that they were wasting the larger group's time by being late. While the groups were waiting for the Blues, the Dean reminded them of this tradition.

And, when the Blues arrived, a girl stood up and announced that since the Blues were so late "we think they should set up tables for the remainder of the camp." The Blues were outraged and tried to explain why they were late, but the rest of the group was adamant. The lecture proceeded, but the Blues used their discussion time to plan a protest. During their meeting they (1) agreed to set tables at lunch (though no one in authority had told them to); (2) planned to move their tables together at the end of the hall (like a head table); (3) planned to remove the big "SINCE IS Separation" sign from the recreation hall and hang it over their table; (4) planned to say "grace" separately from the rest—"forgive our brothers and sisters;" (5) planned to make a public apology for being late for the 10:30 session.

Although there were some cries of "Blue Power," it was not generally perceived by the Blues or by anyone else that they were the objects of general or systematic discrimination. For some of the Blues



this was a joke and an opportunity to get attention.

At lunch, the Dean announced that as each group's color was called, two persons from those tables would go to the kitchen window for food. The Blues were called last. It was prearranged with the cook that their food would be cold and they would get partial helpings and no seconds. The Blues rebelled and marched together to the counter and demanded more food. Two other groups decided to help them by bringing them their seconds. A staff person started the chant "blue lovers." The situation was chaotic and gay. Most of the campers were sure that this was just "fooling around." However, most of the Blues and particular members of some other groups were becoming aware that something was wrong.

At lunch it had been announced that the store would be open during the afternoon, but during the afternoon session the Dean announced that because of the behavior of the Blue Group and disruption caused by the two groups who had brought food to the Blues, the store would not be open.

By dinner time, things were at a high pitch. During afternoon sensitivity session, one person from the Blue Group screamed out, "I do know what it is to be discriminated against. How would you like to not get enough to eat when others were?" Another person walked outside the dining hall during the afternoon and saw a shaving cream fight going on. She remembered she was a Blue, covered up her Blue symbol, said "They will get me, I am a

Blue," and ran away.

At dinner time all imposed pressure was taken off the Blues. However, they had held an afternoon caucus and announced that they, as a protest, had decided to go on a hunger strike. The Blue Group was protesting its treatment by the other groups, the cooks, and "whoever" closed the store. There was no recognition that they were being manipulated by the staff. The Blues announced an after-dinner caucus (which was poorly attended by other group members) and at that time decided they would present their case before the whole group assembly at 8 p.m.

Prior to the assembly, the staff received word that the Blue Group had decided to break into the store during the night. They were also going to disrupt the camp by letting air out of the tires and general harassment. The Blue Group was really "uptight" and they, in turn, had infected the other groups with unrest.

Three members of the Blues were spokesmen, but the whole Blue Group chose to stand in front of the others at the assembly. The general attitude in the other groups was one of sympathy, but this immediately changed as the Blues began to cite specific things they had experienced. Then the other groups defended themselves and questioned the Blue Group.

The Blues were asked:

"How serious are you?"

"How come you made jackasses of yourself at dinner . . . joking around?"

"You Blues complain for help, but



you can't say how to help."

"All you guys want is sympathy."

"This whole business is too blown up, we (their group) don't discriminate even if they (other groups) do."

"You Blues made a point, now forget it."

"If we can't solve problems in the camp, how can we solve problems outside?"

There were many other statements, questions, and answers. One fellow came to the very center of the room and shouted his insight to all: "Do you realize? Put this in everyday life . . . why, those Blue people are the 'niggers' . . . we've all been putting them down! Kids treated low as 'niggers' by far-fetched high church folks."

The staff was sure that this dramatic statement would certainly lead to the recognition that the camp had been a contrived situation and that the real problem was in the structure of the camp, but this did not happen. The suggestion that the "system" was responsible got lost in the shuffle of further dialogue.

It was then the staff decided to tell the campers what had been happening. The Dean took the floor and explained that the conference had been planned to a "T"—there was a chorus of "YOU RAT!" The campers found it very, very difficult to believe that it had all been planned.

Sunday was spent in debriefing and evaluation.

The value of a conference of this nature is in the reactions and insights gained by the participants. Following are some of the thoughts

of the teens who were at the "Mission Impossible" weekend:

- "People must not accept that which *appears* to be reality, but dig to find the *actual* reality. Once finding it, something must be done. You cannot live passively and be a responsible person."

- "I had thought of racists as being only people of George Wallace's stripe. Now I see that the person who merely sits back and talks about the 'Negro problem' and doesn't say much when others cut down minority groups isn't doing much."

- "I'd always thought that I was liberal, and not racist at all. The Conference convinced me that I, and just about everybody I know, is racist. Most shocking! Also, that our society is structured so that racism is a necessity. This is rather startling, too! It has been rather like an awakening. Every day now there are references to racism that I never saw before the conference. I'm beginning to see why I have certain opinions, and why other people have others, and what we can do about getting together."

- "I think some of the kids are still in the dark. I don't think it was the fault of the planning, though, just the fault of the kids. I don't see how they could be so out of touch as to still not see the problem after that weekend. I heard comments like, 'What was all that supposed to prove?'"

- "I realized how myths and non-involvement perpetuate racism. You're either for or against racism, and if you do nothing, you're for it."

- "You have to put yourself in the other guy's place to know what



ne is feeling inside. By doing this through love and understanding, the whole crummy world might some day be a better place to live."

- "I live in an integrated community, attend an integrated school, and live in a nice neighborhood near quite a few black families. I have always gotten along great with them, but I now wonder if I was polite and friendly *because* of their color. I think because of the conference I now look at them as friends and neighbors and I want to get to know them as people. I have become better friends with some."

- "It is very easy to *not* be aware of oppression. Victor Hugo wrote: If the soul is left in darkness, sins will be committed. The guilty one is not he who commits the sin, but he who causes the darkness."

- "One thing I noticed Monday a.m. after returning home was that reading my morning newspaper made me literally nauseated. I was reading it in my new understanding of racism, and I was pounded into the floor by story after story that I really saw as brutally racist . . . knowing at the same time that the reporters and probably the publishers were not really conscious of what they were doing. They were simply reflecting the way things are. The massive education required to make some inroads in this system depressed me, mainly, I think, because we have got to repeat our camp situation a million times, so that people *experience* a racist society."

- "We really don't know how to influence institutions!"

- "I'm glad I was in the Blue group!"

We knew something was happening, but we did not want to make fools of ourselves. We didn't realize that our real problem was to control our own lives—mentally and attitudinally—and our own freedom.

We didn't know what was going on. We based our ideas on false assumptions. We didn't care enough to find facts. We were not honest in our groups. We did not see that this was no joke, but a serious situation. It got all out of proportion.

We should have questioned authority—or at least the system. We should have gathered proper information and considered both viewpoints. We should have thrown out other input and considered what was happening to the people in our midst. ▼





~~a racist~~

is someone who believes that America is  
already the land of equal opportunity.

concerned? contact The Urban Action Committee / All Saints Church Brooklyn

a racist

is someone who thinks Negroes make great athletes  
and entertainers.... but not people.

concerned? contact The Urban Action Committee / All Saints Church Brooklyn

You can't miss seeing the posters if you ride public transportation regularly in Boston's suburban areas.

Over a year ago, All Saints Church (Episcopal) in Brookline, Mass., set up an Urban Action Committee, with a budget supplied by the Vestry of the church. The committee began with eight weeks of study. Taking seriously what the Kerner Commission on Civil Disorders had reported about how white racism is dividing the country, the committee members decided to focus on a project to combat white racism by exploring possible uses of the communications media.

To reach a maximum number of people for a minimum of cost, they embarked on a program of poster ads placed in the suburban lines of Boston's metropolitan transit system (MBTA). Through the intervention of Bishop Anson Phelps Stokes, Jr. of Massachusetts, they obtained some public-service advertising space for installation costs only. A Cambridge-based design firm, Herman and Lees, agreed to work on the project and did this for minimal cost. Working together, the committee and designers came up with the unifying theme—"A Racist Is . . ."

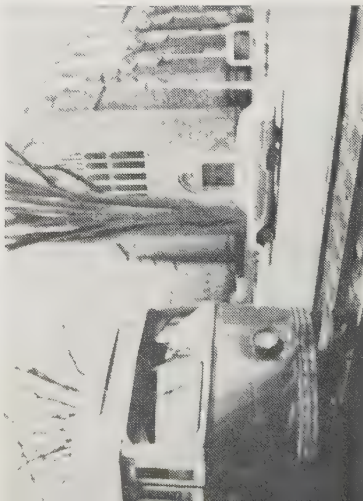
Last November the first of the ads were installed in suburban street-cars, buses, and rapid-transit lines. And a new poster is added each month.

What has the reaction been? "Mostly favorable," reported Harold Petersen, a member of the Urban Action Committee. "We've had no real crank calls, though several people have felt the posters have done more harm than good, and some have said they aren't direct enough. Ninety percent of the responses, in calls and letters, have been favorable. Most of our church members seemed to think this is a good thing."

As a follow-up, the committee prepared a mailing which is sent to those who phone or write and they maintain a list of agencies looking for volunteers for those people who ask what they can do to help. Persons who express an interest in the project are invited to attend meetings of the Urban Action Committee and encouraged to think about what they could do in their own communities.

# POSTERS With a PURPOSE

On the Sunday of the week the posters were installed, a panel discussion explaining the project replaced the sermon at services of worship at All Saints Church in Brookline.






# a racist

is someone who blames  
those who live in it.

concerned? contact The Urban Action Committee



# a racist

is someone who believes  
society gets what he deserves.

concerned? contact The Urban Action Committee



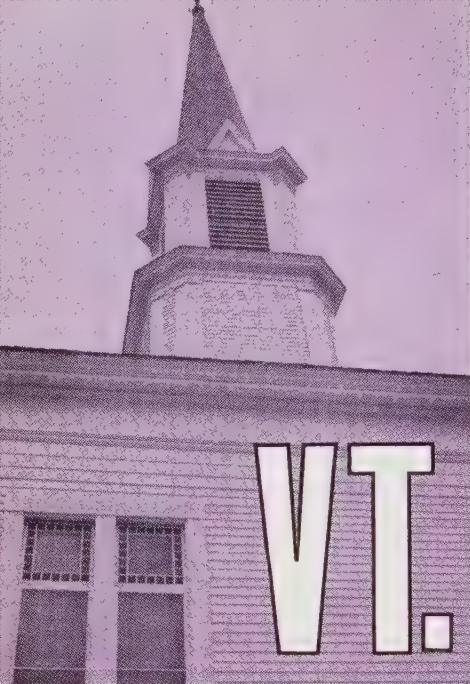
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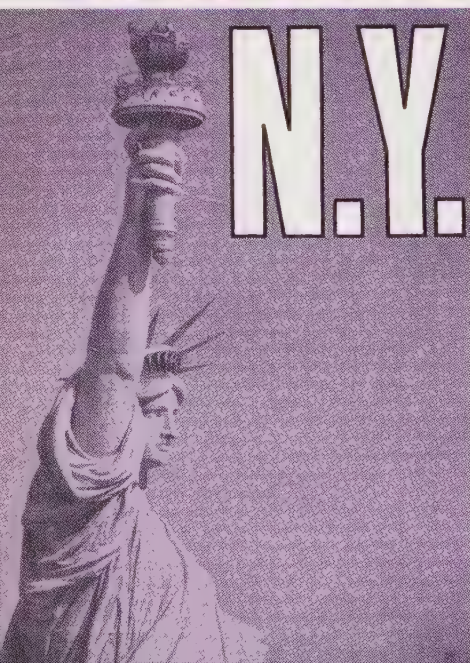
everyone in our

Church Brookline





**cares about**



"Last spring our high school principal called an assembly for all the juniors and sophomores," recalled Gail Le Blanc of Westfield, a small town on the Vermont-Quebec border. "He told us that there were going to be these projects in Vermont with New York kids coming up, and he had applications from those who were interested to fill out. Toward the end of school those who were still interested were asked to fill in other applications. And then later, we heard whether or not we were accepted."

"I wanted to go because I'd met some Negro kids at summer camp two years ago, and I wanted to learn more about them and about the problems of race and poverty and the like. I thought this would be a good start."

There had been others who had thought it would be a good start too, for the state of Vermont made an effort last summer to bring together black and white from rural Vermont and urban New York City. The purpose was stated as follows:

"By seeking to create a dialogue between the youth of New York City and Vermont, drawing on the strengths and concerns inherent in their differing backgrounds and broadening the scope of their academic and cultural experiences, we can revitalize both urban and rural America."

"We can stimulate both the public and private sectors of our economy in a viable demonstration that metropolitan tokenism and tax-paying are insufficient responses to the lethal crisis illuminated by the Advisory Commission on Civil Disorders."

"We can, in Mayor Lindsay's

words, '... develop a new generation of citizens who are neither separated by ignorance of each other as individuals, crippled by racial hatred and discrimination, nor immobilized in mutual progress by regional prejudices and fear.'

But let Gail Le Blanc continue:

"And so, on July 1, 1968, I entered the Lyndon State College campus along with 37 other white Vermonters, 38 New Yorkers—Negroes, Puerto Ricans, one Filipino and a couple of Chinese kids, and 8 counselors. I went with a girl I knew, and we got there and took our stuff to our suite.

"Everybody was just scared. Nobody knew what it was going to be like. There was tension. I wasn't too sure of myself. I thought I didn't have any racial prejudices, but I wasn't too sure of how involved I wanted to get with a black person. The first few days were really hard. Everybody noticed the color barrier. No one wanted to offend the other race. But as time went on, and our counselors and co-leaders told us to forget where we were and to start to act like ourselves, the problems seemed to solve themselves.

"The project wasn't really 'organized,' and this made it a success, I think. There were workshops for drama, modern and Latin dance, knitting, sewing, pottery, and filmmaking in the morning—but unlike a regular camp, there wasn't a schedule of things you had to do at a certain time. If you'd wanted to sit in your room for the whole four weeks, you could have. In the afternoon there were all sorts of sports activities. Evenings we had movies

or some kind of entertainment, and each evening there was an hour in which we discussed what had happened during the day.

"There was little or no emphasis on interracial topics. We were just all there together. Nobody told us that we had to mix, but the counselors did point out that if we didn't mix we wouldn't get much out of our month there. At first, you know, you say you're not prejudiced, and then you have questions, and you don't know what you're going to say. You have this color barrier. You see it when you're talking to somebody, and you try to work around it. Well, we got to learn that you don't work around it; you go right through it. You just talk about the problem.

"One of the girls in our suite, the first night we were there, said she hated to admit it, but she was very prejudiced. Her brother was in the armed services and he'd met some dirty blacks—and everything forced her against the blacks. The only reason she'd come was because her parents had split up and she didn't have anything to do. And she knew she shouldn't be prejudiced. Well, at Lyndon she went with a black guy and her two best friends there were black girls. When it came time to leave, it was rougher for her than for anybody else, because she'd really found some friends and had no home to go back to.

"All people have their guides for what they think a true friend should be. They have this mental list of qualifications they set for their true friends. I think I can speak for all who took part in the project at Lyndon by saying that their guides now



have no special clause set aside for color. A true friend is a true friend no matter what his color.

"The first three weeks went by fast. Then we had a marvelous weekend trip to Montreal. We walked down St. Catherine's Street arm in arm singing 'We Shall Overcome.' And when we got back that Sunday night, it suddenly hit us that we'd all be leaving that Thursday. Wednesday night came and I think hearts were full of the anxiety of leaving. Everybody wanted to go home, but nobody wanted to leave.

"We had our last dance at our 'discotheque'—and were in our dorms by 1 a.m. We had to be up for breakfast at 4:30 the next morning. Very few kids went to sleep that night. The breakfast table was usually very noisy, but Thursday morning it was different. Everyone seemed to be extra quiet trying to forget what was about to happen. The buses came to take the New York kids to the airport in Burlington and we stood there saying goodbye to each other and trying not to cry. The hardest thing for me was to see my co-leaders board the bus—they walked to the back of the bus and took the back seats, and as the bus started to leave, they both broke down and cried.

Gail Le Blanc, a high school senior in Westfield, Vt., discusses the four-week, state-sponsored interracial conference which she attended.



"I don't think that reading about what you should do will really change peoples' attitudes. It might start them to think. But, you have to be put in a situation where you have a chance of meeting a person of another race and getting to know him as a person. I think young people are open to doing this. My friends were all interested in what I'd done.

"Before I went to Lyndon, I was simply interested in meeting black kids, but I said the one thing I couldn't do would be to marry a Negro, because of the kids and all. But I changed my mind. Three of the kids who were there were from interracial marriages. You think that 'an interracial marriage is bad for the kids,' but it isn't. If you are strong enough to face the problems you are going to have, then go ahead. I think that acceptance of inter-marriage is one solution to the racial problems we have.

"The project at Lyndon was really a success—but maybe too much of a success. The perfection of the campus situation can't be overlooked. Our situation there was perfect, but we all had to return to our communities where persons hadn't shared our experience and where prejudice was real again. I wish people would only realize this world could survive with only three races: the plant race, the animal race, and the whole human race.

"Two thoughts seemed to grow in me from my experience at Lyndon. If a person loves another person enough, it can bring out a responding love in that person, regardless of color. 'There is no fear in love, but perfect love casts out fear.' ▼

# ew Attitudes t tri-towns



Photo by Joanne Crum

"Before we started to meet together, I don't think that white teenagers were even thought that a Negro kid in the Tri-Towns could have a problem," said "Chuck" Green, star forward on the Piedmont (W.Va.) High basketball team. "Maybe our problems aren't as big as the ones kids in the cities have, but we've got them in small towns, too."

It took just one session of United Neighbors, a newly-organized study group of black and white teenagers of mixed faiths, to prove Chuck's point. The first meeting at the Piedmont Presbyterian Church (U.S.) drew 32 youth from Luke and Westernport, Va., and Piedmont. Divided into three small discussion groups, each led by one black and one white student, the teenagers found it took some doing to start talking openly.

"At first, there were mild traces of hostility between the kids. Nobody was anxious to say anything and nobody wanted to stick his neck out," remarked Renna Bess, a discussion leader.

"We just couldn't sit there looking at each other for long!" said Arnold Coleman. "With lots of help from the leaders, I guess a couple of us got the courage. And soon, we were talking together about rioting, open housing, job opportunities, discrimination and prejudice."

Monthly meetings that followed in other churches included discussion of the provocative film, "A Time for Burning," listening to Malcolm X records, talks by the local project director of the Neighborhood Youth Corps and by a member of Alcoholics Anonymous, and a dance with 100 in attendance. Similar activities are planned for the future.

The United Neighbors grew out of an adult study group sponsored by the Piedmont Presbyterians in which members of three local Negro churches and St. Peter's Roman Catholic Church participated. The adults spent seven weeks studying "The Crisis in Our Nation" with Negroes leading the discussions. "Since the study," reports a Piedmont physician, "local restaurants and soda fountains are desegregated, the paper mill is placing Negroes in many new areas, and improvement in attitudes seem to exist." ▼



# ALTERNATIVE

*Alternative* is a program designed by college students to confront high school seniors with the hard facts of white racism in America and to enlist their help in the battle against racism.

It all began in the spring of 1968 when a group of students at Boston College, with the help of Dr. John H. Lawton, Chairman of the Speech Department, decided to form a group of speakers which would work toward creating better race relations in America. Their motivation came out of the violence—white as well as black—which had disrupted the pattern of life in our cities. The format of the program was developed around a number of questions: What does racial violence say to us as Americans with a particular set of political and moral convictions? Do developments such as the Kerner Report offer workable solutions to the problems which the country faces? How do individual Americans seek alternatives to the current racial strife?

Students going out in groups of three have spoken to groups of high school seniors from coast to coast. They prefer to work with groups of 100. *Alternative* is structured as a symposium with three formal speeches lasting about 30 minutes. Following the speeches there is an open forum which usually lasts an hour. The first speaker describes the significant developments

in the history of white racism in America: how racism permeated society, how it seeks to perpetuate itself, and how it has caused a violent reaction on the part of the black community. He also explains how racist attitudes of the past affect the Negro American today, especially in the area of education.

The second speaker continues the explanation of white racism's effect on the black ghetto-dweller. His inability to get a well-paying job and consequent entrapment in the ghetto with its substandard housing and insufficient medical care are stressed as the results of a racist society's exploitation and oppression. The first speech deals with those aspects of racism which touch the white community as well as the black. Emphasis is placed on the spiraling ghetto crime rate and the resultant increase in the cost of police protection, the inefficiency and expense of the welfare system and the various other institutions which the white taxpayer is forced to support.

During the open forum after the speeches, emphasis is usually placed upon a discussion of local problems and possible solutions on the national, state and local levels. Stress is placed upon individual participation in the battle against racism.

All of the speakers have had personal experiences doing volunteer work in the ghetto and have consulted with leading figures in the

black community. Before speaking in an area, they talk with the local Urban League, S.C.L.C., and O.R.E. leaders to familiarize themselves with the specific problems that face the community. It has been their experience that it doesn't work to confront people with racism as a moral issue, but that they must attack it in terms of political and economic self-interest. They demonstrate that politically and economically it is self-interest to allow inner-city people to control their own institutions.

Usually the audiences of high school seniors are receptive to college students talking with them about racism. But, there have been times when an *Alternative* team has been jeered and booed for taking their stand on racism. At the beginning they face apathy on the part of some where thoughts about white racism haven't been stirred, and it becomes their objective to make the problems a little clearer and to arouse feelings of responsibility. Hardest to get through to are people who are emotionally committed to the racist ideas of their parents. In the open forum the whites are helped to understand the violence of the parts of the blacks by putting themselves into the situation of the blacks and feeling sympathetically the frustration experienced. How whites react to black violence will be key to solving the racial problem.

The students taking part in *Alternative* believe that the race problem is primarily a white problem and feel that they have made some progress if they can help high school seniors see a little more clearly the problem and the alternatives. ▼

—HOWARD H. RUSSELL

## BRIDGES



The Domestic Exchange Club of Ridgewood (N.J.) High School has usually arranged its exchange programs with schools across the country, including Canada. This year's exchange was with an all-black high school for college-bound students in New Orleans—McDonogh No. 35. For nine days, 20 Ridgewood students attended school, lived as guests in students' homes, and enjoyed historic New Orleans and its vibrant culture.

In preparation for the nine-day visit to New Orleans, weekly seminars were held for development of cultural sensitivity—in terms of New Orleans specifically and the whole Afro-American scene generally. City and school publications were subscribed to. The club raised money for the trip.

Plans for the return visit of New Orleans students to Ridgewood include a visit to the high school of nearby Patterson, an urban-industrial center, and to New York City. Concluded one student, "This exchange is a small step, but one which has to be taken."—D.A.C. ▼

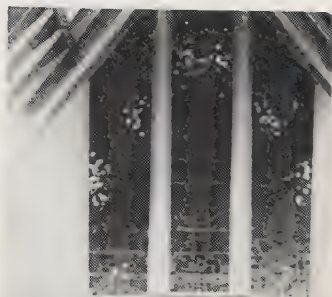




Folksongs and hymns, service to others and unity are the major means by which SURGE tries to heal divisions among peoples. The aims of the group are two-fold. First, the guys and gals of SURGE meet with youth groups of other faiths with the thought that communication brings understanding. And to SURGE, communication means guitar-thumping, folk singing, worshipping together, a rock combo for dancing, and just talking. Secondly, SURGE members work in community service projects with children, homes for the aged, hospitals, and prisons. Started a year ago at Archbishop Wood High School in suburban Warminster, Pa., the idea spread to other schools in the Philadelphia area. "Everywhere we go," says a SURGER, "we keep meeting people—people who show us another side of life, people we would have missed meeting if we had stayed at home." The biggest thing SURGE has been involved in was the Youth-For-Unity March in January. Sponsored by seven Christian denominations, the program started in the courtyard of Philadelphia's City Hall. And then over a thousand youth marched—arms linked through arms—down the parkway to the Cathedral singing such songs as "The Battle Hymn of the Republic" and "They Will Know We Are Christians by Our Love." At the Cathedral they were addressed by a well-known black minister. A few teens spoke. A skit was performed. Songs were sung. And a moment of silent prayer. Silence has the sound of silence said so much.



**SURGE**



SURGE and others in action at a youth-for-unity rally in Pottstown, Pa.







# POW

"What can I do?" is a question that often reflects a feeling of helplessness and powerlessness, especially among concerned young people. Even if a high school student can come to grips intellectually with the grave problems facing the nation, how can he possibly help to solve them? With the help of several teachers and other adults, a group of teens on Chicago's affluent North Shore discovered that youth as a force is not impotent.

On the Tuesday after the assassination of Dr. Martin Luther King, New Trier High School cancelled classes for the day and held several voluntary discussion workshops. The concerned students and the few teachers involved decided to continue meeting until an effective plan of action was mapped. If nothing else, they decided that talk was not enough. Out of nearly 4000 students at New Trier, about 100 attended the first seminar and about 75 continued coming to subsequent workshops. During the next five weeks much was discussed, but nothing planned. The interchange of ideas was necessary—they had to understand the problem they would be facing as a white group before determining a course of action.

In an effort to learn what they might do as a group, they met with leaders of the Chicago division of the Southern Christian Leadership Conference. The students were told quite frankly that they were not needed in the black ghetto: Why stay and work in your own community where the real problem is? The blacks do not have a problem—they have a condition. It is the racist North Shore that houses the white problem.

This idea laid the groundwork for forming a group to combat white racism in the community where they lived. There would be two facets to their program—education of the community and action involving direct confrontation with the white power structure.

The first project was a march and rally in support of the Poor People's campaign which was at the time beginning in Washington, D.C. A great deal of work went into planning for this show of solidarity. On May 27, 500 North Shore middle class whites (and a few blacks) marched from both ends of New Trier Township and met at a park in Winnetka. A rally was held at which speakers from an Afro-American group and Operation Breadbasket

## Being a concerned teen is frustrating... but not impossible

addressed the crowd, now numbering nearly 700. There was widespread coverage of the march and rally on TV, radio, and newspapers. After this activity, the numbers in the organization jumped from 75 to 150 and now included a large number of adults. "We were moving fast," recalls one of the young leaders. Still feeling the need to make a significant contribution, they organized a door-to-door solicitation campaign for funds to go to Resurrection City. In two weekends they collected nearly \$1700 which was given to a S.C.L.C. representative. This campaign also exposed the young people to the ignorance and overt racism prevalent in the community. At this point, they decided to call themselves People to Overcome White Racism (POWR) and move out of school affiliation. They were now an official and autonomous organization. The group chose an executive board to meet weekly and make policy decisions which would be discussed at a mass meeting of the entire organization.

"We had decided to fight the disease of our time," observed one of the high-school-age POWR founders. "In order to do this, it was and is necessary to stand up and be

heard within our community."

Since then the POWR young people have been heard in their community in such ways as:

- Sponsoring weekly discussion workshops during the summer, with study centering around the Kerner Commission Report.

- Participating in Glencoe's Fourth of July parade with 40 POWR people carrying posters honoring those slain for their participation in the civil rights movement.

- Sympathetic picketing and boycotting by individual interested POWR members of local branches of a supermarket chain to support the actions of Operation Breadbasket.

- Meeting with and supporting high school and civic groups of similar interests and purpose, such as the Glencoe Human Relations Committee.

Maintaining an on-going voluntary movement of high school youth is not easy, especially when key "founding fathers" go off to college. But in January 1969, 35 POWR members ratified a constitution and elected officers. Activities continued.

"We've shown that teenagers can do something," says a POWR person. ▼





"It's our moment of truth—do we believe in the things  
America stands for, or are we hypocrites?"

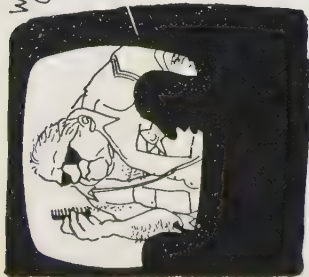


© 1965 Chicago Daily News  
Publishers-Hall Syndicate

"Why don't they lift themselves up by their own bootstraps like we did?"

# CARTOONISTS racism

WE OPEN  
ON THIS  
BIGOTTED  
WHITE  
COP  
WITH A  
DANDRUFF  
PROBLEM.



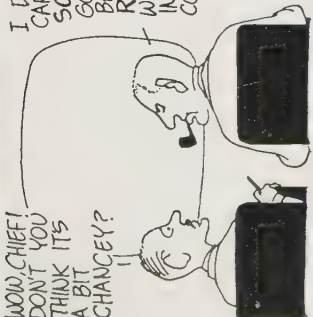
WHO  
ARRESTS  
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WHO  
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HIM  
ABOUT  
SLAB.



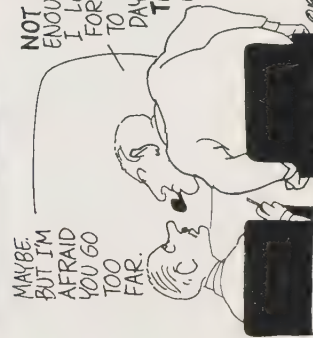
SLAB SOLVES  
THE BIGOT'S  
DANDRUFF  
PROBLEM.  
GRATEFUL, HE  
ACCEPTS  
THE NEGRO  
INTO HIS  
CIRCLE OF  
FRIENDS.



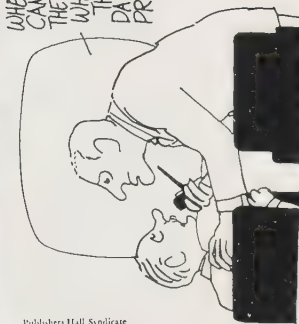
WOW, CHIEF!  
DON'T YOU  
THINK IT'S  
A BIT  
CHANCEY?  
I DON'T  
CARE!  
SOMEONE'S  
GOT TO  
BRING THE  
REAL  
WORLD  
INTO TV  
COMMERCIALS!



MAYBE.  
BUT I'M  
AFRAID  
YOU GO  
TOO  
FAR.  
NOT FAR  
ENOUGH!  
I LOOK  
FORWARD  
TO THAT  
DAY OF  
TRUE  
EQUALITY.



WHEN IT  
CAN BE  
THE  
NEGRO  
WHO HAS  
THE  
DANDRUFF  
PROBLEM.



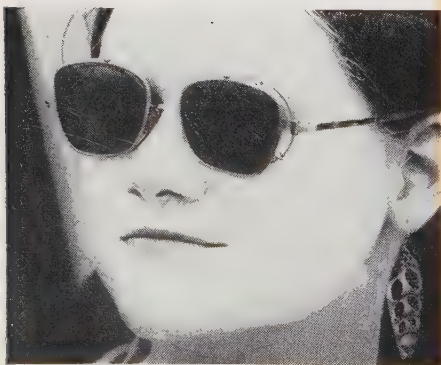
Publishers Hall Syndicate

© 1977 JULES FEITLER

Cartoon by Feitler



# SO WHAT IF I GET involved



"Eenie, meenie, miney moe,  
Catch a nigger by a toe,  
If he hollers let him go,  
Out goes y-o-u."

"Racism" is not simply individual prejudice or bigotry . . . it is a disease which is entrenched and grown in our social structures . . . is children's counting rhymes; textbooks with "all-white" illustrations; businesses with no black employees; chain stores with higher prices in ghetto areas; government priorities on space instead of poverty; discriminatory regulations which discriminate against the poor; and suburban white fears that "they" will riot. Racism exists in the cities, the suburbs, the countryside and its capital is Washington, D. C.

That means that no matter where you are or where you live, you will be coming in contact with racism, perhaps very subtle racism, but racism nonetheless. You alone will not be able to change all of America, but perhaps you can help institute some change in your community, your church, or your family . . . as the old lady said, "Every little helps." And so, within these pages we have described the efforts of various youth and adults who, becoming aware that racism exists, have determined to do something about the racism.

Since the first step in almost any movement is encouraging others to join you, most of these models have been concerned primarily with informing persons and equipping them to shape a more realistic and honest point of view. But education alone cannot produce change—char-

comes through doing something about your new point of view—confrontation with those persons and systems which are maintaining the present (racist) status quo. How do you begin? First, find out what's happening in your community. At school, at church, in social organizations you may have had discussions or speakers on "the racial crisis"—some groups may have already moved on to plan and carry out action; find out what they're doing and, if it's your kind of action, join it! If nothing is being done and you have a concern, *you* can do something, either as an individual or together with a group of other concerned teens and/or adults. **DON'T TRY TO COPY THE MODELS IN THIS ISSUE—FIND OUT WHERE YOUR COMMUNITY IS AND DEVELOP A PROGRAM TO FIT YOUR LOCAL NEEDS!!**

Here are some guidelines which may be of help:

**Questions to be raised.** Take a good look at yourself, your friends, your church, your school, your community.

Are there black persons in your community? Why or why not?

How many non-whites are employed in the stores or businesses with which you come in contact?

What sort of positions do these people hold? (—managers? —sales personnel? —janitorial?)

What do you and your friends know about black history?

Is there a black history course taught at your school? Why or why not?

Do the courses in Problems of Democracy, history or sociology adequately deal with the existing racial crisis in this nation?

Do you have non-white members in your church?

Are they accepted socially by other church members?

Do they have leadership roles within the congregation?

How are the black or non-white members of your community (or neighboring communities) represented in local government?

Be honest with and about yourself, your group, and your community. Talk with other persons, conduct a written or door-to-door survey, check with real estate agents about attitudes they encounter, talk with people in your local government about their views of the situation, discuss attitudes with school officials and clergy. Do peoples' attitudes seem to be at all influenced or shaped by their religious beliefs? *Most important*—find out and be aware of what the law says with regard to housing, fair employment, and civil rights—often persons acting in racist ways are going against the laws of our country, and can be legally required to change their ways.

Remember this warning by a girl who was involved in an action-project last summer:





**Love is a greater unifying power than hate.**

"If we had stood united behind a few things we all believed in, instead of our all doing our own thing, we could have accomplished a great deal. Not once did we get together to have honest discussions on our own prejudices, our own racism (past and present) to get to the core of what is happening inside of our people across the country. When I say 'people,' I mean white people. I mean see us as a group of white liberals serving a white militancy, alienating our own people, the people we want to set straight. The people who were attacked were no more able to understand our white militancy than the black militancy. I believe we tried to come across as great white protesters who could tell it like it is. We really don't believe that we gave a damn about white people at all. We spent entirely too much time looking outwardly and laughing [at others]."

WHITE LIBERAL AMERICA. I now look inward, I cannot laugh. If God forgives in seeing our follies of yesterday, then I am forgiven. Do your own thing can be a fine thing if you understand what your own thing is. I am beginning to see that to me, meeting my brothers, white and black, on a one-to-one basis gives us a chance to grow in each other's light. Love is a greater unifying power than hate."

**Educational procedures.** Once you've discovered where your community is, you can begin to let others know what the facts are. There is a variety of techniques which you might use.

a. Discussions, lectures, and films can be used to present your views in large and small groups within the community.

b. Use can often be made of local newspapers and radio stations—by writing letters to the editor, or news items regarding special programs which have been held, the ideas which are presented at these meetings can be shared.

c. Leaflets or brochures which present your views or describe the results of the surveys you have taken can be prepared and distributed within the community.

d. Posters or bumper stickers recommending certain action or supporting particular views can be prepared.

e. Drama—either formal or informal—is a good way to present new ideas. The "implosion" technique (described in the ATSIIV article) is one use of drama which many groups have found to be effective.

Again—match your techniques to your situation, be clear about your purpose, and ready to enter into dialogue with the people whom you reach.

**Action procedures.** The above education techniques should lead to action, as they arouse either the interest or the ire of others in your community. (Be prepared for both eventualities.) Some of these techniques may lead to other forms of education (such as setting up courses to teach black history), which are, themselves, a form of action. Then, your group (or you) could move on to

- visit business leaders and store owners to talk with them about their legal and moral responsibilities in hiring and business practices.

- talk with church leaders about their roles as Christians in the community.

- money talks! If a particular business or store is involved in racist practices, an economic boycott of their services often produces results. (It was such a peaceful boycott of public transportation facilities by Negroes that led to the termination of "back of the bus" seating in the South.)

- support political candidates who show concern in the areas of housing, education, employment, poverty, etc.

- write your Congressmen and Senators (or visit their offices) and let them know of your concern.

- challenge racist attitudes whenever and wherever you encounter them!

- if you encounter practices in



doing nothing is, in effect, doing SOMETHING

housing sales or rentals or in employment which you feel are against the law, be in touch with agencies (such as the American Civil Liberties Union) which know how to check on and enforce our civil rights laws.

#### IS ANY OF THIS NECESSARY?

There are a lot of people around who understand all of what we've been saying about racism but who still feel "it's not really my problem." Perhaps these will be the people you will find it hardest to deal with. Yet if change is to occur, they must be shown that doing nothing is, in effect, doing something. Those who do not act are perpetuating the system as it exists.

If you would like other resources or suggestions, we would suggest that you write your denominational or diocesan youth offices.—LJM



At exactly 0513, the 18th of April, 1906, a cow was standing at 123 20' West longitude, 37 58' North latitude—somewhere between the main barn and the milking shed on the old Shafter Ranch in California, minding her own business. Suddenly, the earth shook, the skies trembled, and when it was all over, there was nothing showing of the cow above ground but a bit of her tail sticking up. For the student of change, the Shafter cow is a sort of symbol of our times. She stood quietly enough, thinking such gentle thoughts as cows are likely to have, while huge forces outside her ken built up all around her and—within a minute—discharged it all at once in a great movement that changed the configuration of the earth, and destroyed a city, and swallowed her up. And that's what we are going to talk about now; how if we do not learn to understand and guide the great forces of change at work on our world today, we may find ourselves like the Shafter cow, swallowed up by vast upheavals in our way of life—quite early some morning.

from "The Dynamics of Change,"  
Kaiser Aluminum and Chemical Corp.  
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good as white people.

concerned? contact The Urban Action Committee / All Saints Church Brookline

# a racist

is someone who thinks Negroes don't live in certain neighborhoods because they don't want to.

concerned? contact The Urban Action Committee / All Saints Church Brookline

# a racist

is someone who favors civil rights, but knows you have to watch out for property values.

concerned? contact The Urban Action Committee / All Saints Church Brookline

# a racist

is someone who believes that there is a place for everyone . . . as long as everyone stays in his place.

concerned? contact The Urban Action Committee / All Saints Church Brookline

# 9 L9C121 a racist

is someone who says that all people are the same, but doesn't really believe it.

concerned? contact The Urban Action Committee / All Saints Church Brookline